శ్రీపద్మనాభ పద్మేశ పద్మజేశేంద్రవందితః
పద్మమాలిన్ పద్మనేత్ర పద్మాభయదరారిభృత్ ||--1-45

श्रीपद्मनाभ पद्मेश पद्मजेशेंद्रवंदितः
पद्ममालिन् पद्मनेत्र पद्माभयदरारिभृतः ॥ --1-45

SrIpadmanABapadmESa padmajESEmdravamdita@h
padmamAlin padmanEtra padmABayadarAriBR^it—1-45

O Lord! You are the one who has a lotus in your naval the birth place of *brahma*. You are the lord of Goddess *lakshmi* You are prayed by *brahma, rudra, dEvEmdra* and other Deities. You are the person who has the garland of lotus flowers hanging from you neck to feet. You are the lotus eyed person. You have four hands: *SamKam, cakra,* lotus in three of your hands and the fourth hand is always ready to bless the devotees (*aBaya hasta*).

The popular saying is: " Goddess *lakshmi*, being the servant of the Lord was in the form of water and from the Lord's naval, a beautiful golden lotus blossomed from which *brahma* was born."

పద్మపాణే పద్మపాద సర్వహృత్పద్మసంస్థితః
త్వత్పాదపద్మయుగళమ్ ప్రణమామ్యతిసుందరమ్ ||--1-46

पद्मपाणे पद्मपाद सर्वत्रहृत्पद्मसंस्थितः
त्वत्पादपद्मयुगळम् प्रणमाम्यतिसुंदरम् ॥ --1-46

padmapANE padmapAda sarvahR^itpadmasamsthita@h
tvatpAdapadmayugaLam praNamAmyatisumdaram-1-46

You have the most tender and handsome hands like the lotus flower. You have the feet like lotus. You reside at the lotus flowers like hearts of the people. O Lord! I pray with sincere devotion to Your handsome lotus feet.

According to the scriptures, the Lord's right foot is called "*su*" (represents *j~nAna svarUpa*) and the left foot is called "*var*" (represents *Anamda svarUpa*). Hence, one should worship both the feet in order to obtain *mOksha,* (the cumulative effect of worshipping both the feet). One gets blessed a lot, even if one understands a little bit of the benefit of worshipping the beauty of the Lord's feet.

త్వత్పాదపద్మ మాహాత్మ్యమప్యనంతమ్ త్రివిక్రమమ్
యత్కనిష్ఠాంగుళి నఖమణ్యగ్ర గుణసంగతాన్ ||--1-47

त्वत्पादपद्म माहात्म्यमप्यनंतम् त्रिविक्रमम्
यत्कनिष्ठांगुळि नखमण्यग्र गुण्संगतान् ॥ --1-47

tvatpAdapadma mAhAtmyamapyanamtam trivikramam
yatkanishThAmguLi naKamaNyagra guNasamgatAn—1-47

అనంతాన్ సువిశేషాంశ్చ పశ్యంతీ శ్రీర్నిరంతరమ్
స్తోతుకామాఽక్షీణదీక్షా హర్షాదాశ్చర్యసాగరే ||--1-48
గహనే గాహమానాఽభూదనంత శ్రుత్యగోచరే |

अनंतान् सुविशेषांश्च पश्यंती श्रीर्निरंतरम्
स्तोतुकामाऽक्षीणदीक्षा हर्षादाश्चर्यसागरे ॥ --1-48
गहने गाहामानाऽभूदनंत शत्रुगोचरे।

anamtAn suviSEshAmSca paSyamtI SrIrniramtaram
stOtukAmA@2kshINadIkshA harshAdAScaryasAgarE-1-48
gahanE gAhamAnA@2Budanamta SrutyagOcarE

O Lord! The greatness of your lotus feet is awesome. During the *vAmana avatAra,* with Your mighty feet, you occupied the fourteen worlds (*caturdaSa BuvanA*s) and delivered the *ganga* water by ripping the universe. The grandeur of your feet is eternal, pervading

the entire universe, and unabated supremacy. Even the edge of the nail of the smallest finger of Your foot shines like a diamond displaying exhilarating special features (i.e., this is a metaphoric way of expressing that nobody can comprehend even a very .. very tiny bit of His *mAhAtmyam*). Description of each of these special features is extremely difficult even to the Goddess *lakshmi*, who is all the time sincere, devotional and full of wisdom. The Goddess *lakshmi* finds herself unable to comprehend the grandeur of Your lotus feet which cannot be even fully revealed by the *vEdA*s and *SastrA*s. She finally gives up and with inquisitive mind starts praying eagerly and happily to Your lotus feet.

The scriptures say "The past, present and future, *sattva, rAjO* and *tapo guNA*s, *trilokA*s, *dEva mAnava, dAnava jAti*s, *cEtana, acEtana* as well as the combinations of them are all occupied by His feet".

త్వయోపదిష్టో యః పుత్రవాత్సల్యాచ్చతురాననః ||--1-49

त्वयोपदिष्टो यः पुत्रवात्सल्याच्चतुराननः ॥--1-49

tvayOpadishTO ya@h putravAtsalyaAccaturAnana@h—1-49

త్వద్గుణానామ్ చ గణవాన్ ఆనందమతులమ్ భజన్
నాద్యాపి విరరామాసౌ గణనాద్దేవరాడపి ||--1-50

त्वद्गुणानाम् च गणवान् आनंदमतुलम् भजन्
नाद्यापि विररामासौ गणनाद्देवराडपि ॥--1-50

tvadguNAnam ca gaNavAn Anamdamatulam Bajan
nAdyApi virarAmAsau gaNanAddEvarADapi-1-50

With all fatherly love, You taught *brahma* Your *mahima*. The best of the Deities, the four faced *brahma* could not even comprehend the special virtues of the edge of the nail of Your smallest finger of Your lotus foot (i.e., not even a tiny bit of Your *mAhAtmayam*) and he started praising the great virtues of You with full gusto and joy.

సహస్రవదనః శేషో஽శేష వేదార్థకోవిదః
నాహమ్ జానే ఇతి బ్రూతా యన్నఖాగ్ర్యాగ్రవైభవమ్ ||--1-51

सहस्रवदनः शेषोऽशेष वेदार्थकोविदः

नाहम् जाने इति ब्रूता यन्नखाग्र्याग्रवैभवम् ॥--1-51

sahasravadana@h SEshO@2SEsha vEdArthakOvida@h
nAham jAnE iti brUtA yannaKAgravaiBavam—1-51

The *AdiSEsha*, the thousand hooded serpent king, the bed for *SrIvishNu*, who has complete knowledge of the *vEdA*s with the meaning, who always watches You with thousand hoods, is unable to comprehend the special virtues of the edge of the nail of Your smallest finger of Your foot (i.e., not even a tiny bit of Your *mAhAtmayam*).

అనంతవేదాః భాషంతే హ్యన్యో஽న్యమ్ ప్రవిచార్య చ ||--1-52

अनंतवेदाः भाषंते ह्यन्योऽन्यम् प्रविचार्य च ॥--1-52

anamtavEdA@h BAshamtE hyanyO@2nyam pravicArya ca-1-52

The Deities who know all the *vEdA*s with meaning, do not comprehend Your Grace and Virtues and hence, they cannot even understand the special virtues of the edge of the nail of Your smallest finger of Your foot (i.e., not even a tiny bit of Your *mAhAtmayam*).

ఏకై కస్మిన్నధికారే నియుక్తాః ఏకై కశో బ్రహ్మపూర్వాశ్చ విష్ణోః
సర్వే దేవాః స్వాధికారే నియుక్తాః సత్యాదిలోకేషు యథాక్రమేణః ||--1-53

एकै कस्मिन्नधिकारे नियुक्ताः एकै कशो ब्रह्मपूर्वाश्च विष्णोः
सर्वे देवाः स्वाधिकारे नियुक्ताः सत्यादिलोकेषु यथाक्रमेणः ॥--1-53

Ekai kasminnadhikArE niyuktA@h Ekai kaSO brahmapUrvASca vishNO
sarvE dEvA@h svAdhikArE niyuktA@h satyAdilOkEshu yathAkramENa@h—1-53

The Deities like *brahma* and others were appointed by You in order to undertake their duties. They are enjoying their power with pomp and joy in *Satya lOka, svarga lOka, sUrya lOka, camdra lOka, ..* etc., with Your Grace.

భుంజంతి చేష్టాని మహాదరేణ భజంతి శేషాచలగమ్ రమేశమ్
వయమ్ త్వనంతా హరిణా నియుక్తా వేదాః స్తుతౌ స్వస్య గుణానుభావమ్ ||--1-54
भुंजंति चेष्टानि महादरेण भजंति शेषाचलगम् रमेशम्
वयम् त्वनंता हरिणा नियुक्ता वेदाः स्तुतौ स्वस्य गुणानुभावम् ॥--1-54

Bajamti cEshTAni mahAdarENa Bajamti SeshAcalagam ramESam
vayam tvanamtA hariNA niyuktA vEdA@h stutau svasya guNAnuBAvam-1-54

Even though the Deities like *brahma* and others, are enjoying their power with pomp and joy in various *lOkA*s, they worship You, the resident of *SEshAcalam*, the husband of the Goddess *lakshmi*, with utmost sincerity and devotion. They always think "We are able to hold our position and status for ever only due to Your immense Grace and *mAhAtmyam*. We, who happen to create *vEdA*s and know the meaning of *vEdA*s (because of You), are the appointees of You to praise Your Eminence only".

గుణాస్త్వనంతాః పరమాత్మనో యత్ పదోనఖాగ్రస్థ గుణైకదేశమ్
స్తుతౌ మిలిత్వా వయమప్యశక్తాః వేదా స్త్వనంతాజనితా స్తదర్థమ్ ||--1-55
गुणास्त्वनंताः परमात्मनो यत् पदोनखाग्रस्थ गुणैकदेशम्
स्तुतौ मिलित्वा वयमप्यशक्ताः वेदा स्त्वनंताजनिता स्तदर्थम् ॥--1-55

guNAstvanamtA@h paramAtmanO yat padOnaKAgrastha guNaikadESam
stutau militvA vayamapyaSaktA@h vEdA stvanamtAjanitAstadartham—1-55

The Deities like *brahma* and others always think " Because Your virtues are eternal, we and the *vEdA*s are also eternal (due to Your Grace). We, as a group cannot dare to describe Your infinitely huge *mAhAtmyam*. We may be able to do so to some extent, the special virtues of the edge of the nail of Your smallest finger of Your foot (i.e., a tiny bit of Your *mAhAtmyam*). May be we are existing to describe a small fraction of Your Eminence".

ఏవమ్ సునిశ్చిత్య గుణైకదేశ మాహాత్మ్యమే తే త్వవిజానమానాః
ఉప (అప) క్రాన్తాః స్తోతుమథో గుణైక దేశోఽప్యనంతాత్మయాఽభివృద్ధః ||--1-56
एवम् सुनिश्चित्य गुणैकदेश माहात्म्यमे ते त्वविजानमानाः
उप (अप) क्रान्ताः स्तोतुमथो गुणैक देशोऽप्यनंतात्मयाऽभिवृद्धः ॥--1-56

Evam suniScitya guNaikadESa mAhAtmyamE tE tvavijAnamAnA@h
Upa (upa) krAntA@h stOtumathO guNaika dESO@2pyanamtAtmayA@2BivR^iddha@h

Even the special virtues of the edge of the nail of Your smallest finger of Your foot (i.e., a tiny bit of Your *mAhAtmyam*) is found to be growing unabated and it is getting difficult for proper praise and appreciation even for the *vEdA*s and the Deities. Knowing their limits, they are trying to describe Your Eminence in a small way as per their capabilities. If that is the case, is there any one who can really describe Your Eminence completely?

తమ్ వీక్ష్య తేన్యోఽన్యఽమథోచురేకమ్ గుణమ్ వదా మో విసృజామశేషాన్
ఆ రేభిరే పూర్వవదేవ తేఽపి గుణా హ్యనంతాః ఫలదాస్త్వావృతాశ్చ ||--1-57
तम् वीक्ष्य तेन्योऽन्यऽमथोचुरेकम् गुणम् वदा मो विसृजामशेषान्
आ रेभिरे पूर्ववदेव तेऽपि गुणा ह्यनंताः फलदास्त्वावृताश्च ॥--1-57

tam vIkshya tEnyO@2nya@2mathOcurEkam guNam vadA mO visR^ijAmaSEshAn
A rEBirE pUrvavadEva tE@2pi guNA hyanamtA@h PaladAstvAvR^itASca—1-57

Because the special virtues of the edge of the nail of Your smallest finger of Your foot (i.e., a tiny bit of Your *mAhAtmyam*) is found to be growing unabated, the Deities, the lovers of the *vEdA*s, in consultation with each other, decided to describe the tiny bit of *mAhAtmyam* as per their limitations. As a consequence, each special virtue started growing unbounded as usual yielding fruitful results.

The popular saying is “If one starts describing the Lord’s virtues, slowly he or she gets to know the omni-potential omni-presence, omni-science and supreme divine knowledge aspects (by His Grace). In result, one finds himself or herself at a loss to describe His Eminence”.

గుణైసమంతాత్ శుభదైరనంతైః ప్రత్యేకశః కిరణానీవ పూష్ణః
విదిక్షు దిక్షూర్ధ్వమధశ్చ దేవాః దృష్ట్వా గుణానద్భుతా నిత్యవోచన్ ||--1-58

गुणैसमंतात् शुभदैनंतैः प्रत्येकशः किरणानीव पूष्णः
विदिक्षु दिक्षूर्ध्वमधश्च देवाः दृष्ट्वा गुणानद्भुता नित्यवोचन् ॥--1-58

guNAisamamtAt SuBadairanamtai@h pratEkaSa@h kiraNAnIva pUshNa@h
vidiksu dikshUrdhvamadhyaSca dEvA@h dR^ishTvA guNAnadButA nityavOcan-1-58

It is amazing to see that Your special virtues are so supreme, powerful, penetrating and omni-present every where that they even surpass the sun’s rays which spread all over the universe. Those who know the *vEdA*s, the *vEdA*s and the Deities talk amongst themselves” The Lord’s virtues penetrate all the fourteen worlds (Sun’s rays are limited in that sense.) Each of His virtues is not only growing in all dimensions unabated and spreading all over without any exemption but also providing prosperity everywhere”.

ద్రష్టుమ్ శ్రోతుమ్ కీర్తితుమ్ వాఽపి బోద్ధుమ్ అశక్యమ్ నః కిముత స్తోతుమేతాన్
అస్మానతీతాన్ వయమల్పసారాః కిమ్ వర్ణయామోఽలమలమ్ ప్రశంసయా ||--1-59

द्रष्टुम् श्रोतुम् कीर्तितुम् वाऽपि बोद्धुम् अशक्यम् नः किमुत स्तोतुमेतान्
अस्मानतीतान् वयमल्पसाराः किम् वर्णयामोऽलमलम् प्रशंसया ॥--1-59

drashTum SrOtum kIrtitum vA@2pi bOddhum aSakyam n@h kimuta stOtumEtAn
asmAnatItAn vayamalpasArA@h kim varNayAmO@2lamalam praSamsayA—1-59

Those who know the *vEdA*s, the *vEdA*s and the Deities talk amongst themselves “We are unable comprehend His virtues as we are unable to see, hear and describe them. It is beyond our limits to describe His virtues with our constrained knowledge due to our limited talents. So we better stop describing His virtues. Hence, let us start praising His virtues”.

ఇత్యుక్తవంతః స్వమనోఽనుసారాత్ గుణానేతాన్ వర్ణయామాసు రంజసా
తథాఽపి తే పాదనఖాగ్రగేషు గుణేష్వనంతేషు విభాజితస్య ||--1-60

इत्युक्तवंतः स्वमनोऽसारात् गुणानेतान् वर्णयामासु रंजसा
तथाऽपि ते पादनखाग्रगेषु गुणेष्वनंतेषु विभाजितस्यः ॥--1-60

ityuktavamta@h svamanO@2nusArAt guNAnEtAn varNayAmAsu ramjasA
tathA@2pi tE pAdanaKAgrEshu guNEshvanamtEshu viBAjitasya-1-60

గుణైకదేశస్య గుణైకదేశః ప్రవర్ణితోఽమ్శా బహవో న వర్ణితాః
ఏవమ్ రమాఽజాహిపవేదముఖ్యాః శక్తా నాసన్ వర్ణనే త్వద్గుణనామ్ ||--1-61

गुणैकदेशस्य गुणैकदेशः प्रवर्णितोऽम्शा बहवो न वर्णिताः
एवम् रमाऽजाहिपवेदमुख्याः शक्ता नासन् वर्णने त्वद्गुणनाम् ॥--1-61

guNAikadESasya guNaikadESa@h pravarNitO@2mSA bahavO na varNitA@h
Evam ramA@2jAhipavEdamuKyA@h SaktA nAsan varNanE tvadguNanAm—1-61

యత్సమస్తగుణాన్విష్ణోః వర్ణనే శక్తివర్జితాః
అనంతవేదాస్తద్భూమన్ గుణమాహాత్మ్యమీదృశమ్ ||--1-62

यत्समस्तगुणान्विष्णोः वर्णने शक्तिवर्जिताः
अनंतवेदास्तद्भूमन् गुणमाहात्म्यमीदृशम् ॥--1-62

yatsamastaguNAnvishNO@h varNanE SaktivarNitA@h
anamtavEdAstadBUman guNamAhAtmyamIdR^iSam-1-62

Those who know the *vEdA*s, the *vEdA*s and the Deities started again praising with devotion and sincerity one of the unabated special virtues of the edge of the nail of His smallest finger of His foot –that too a very .. very tiny bit of His *mAhAtmyam*. Even then, they find it very..very difficult. The Goddess *lakshmi, brahma, rudra, AdiSEsha* and the lovers of *vEdA*s are also similarly unable to fully describe you properly. If that is the case who will dare to do so?

Thus, the first chapter describes the eminence of the Lord's lotus feet as praised by the devotee *dEvaSarma*.